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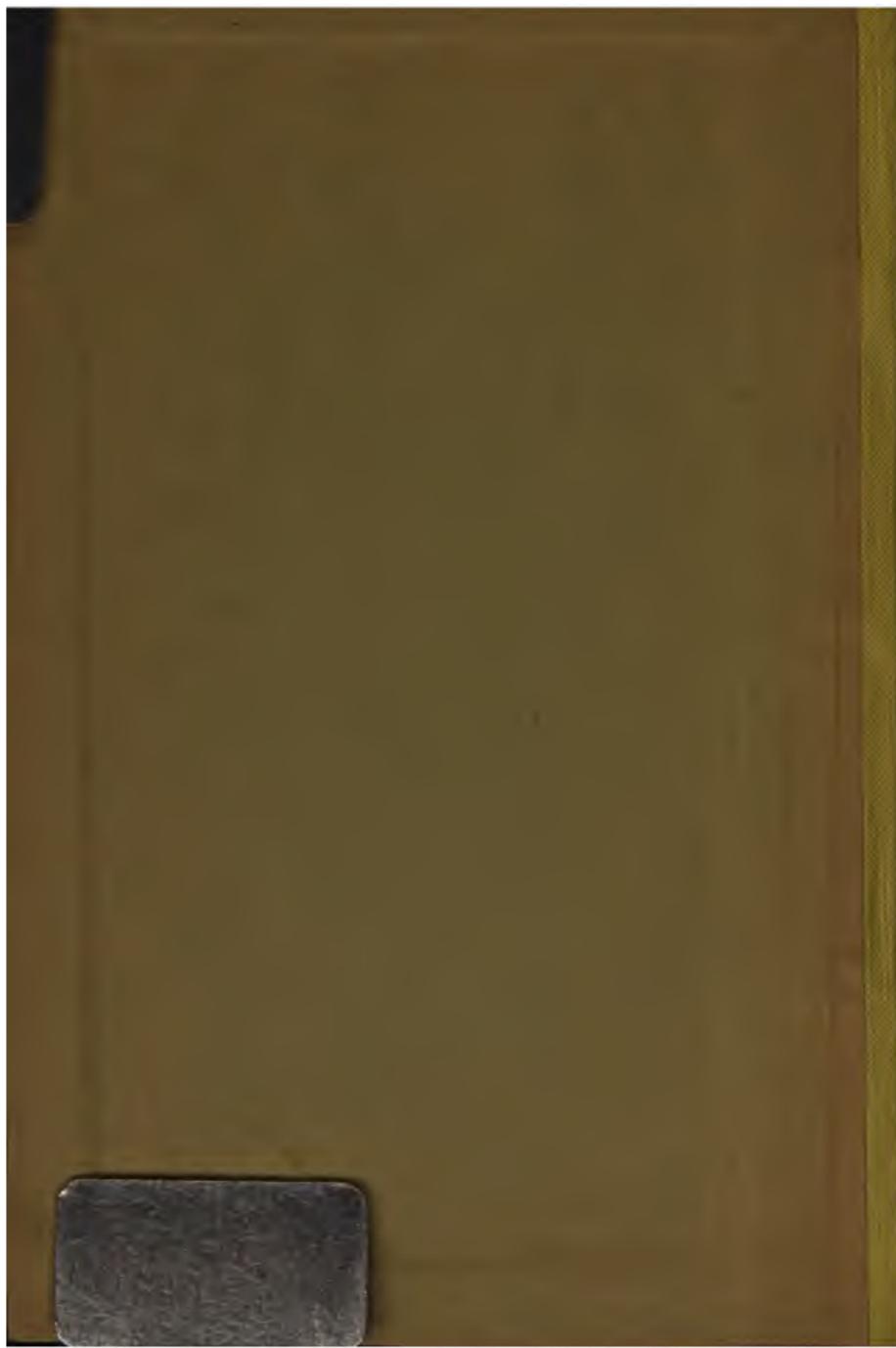
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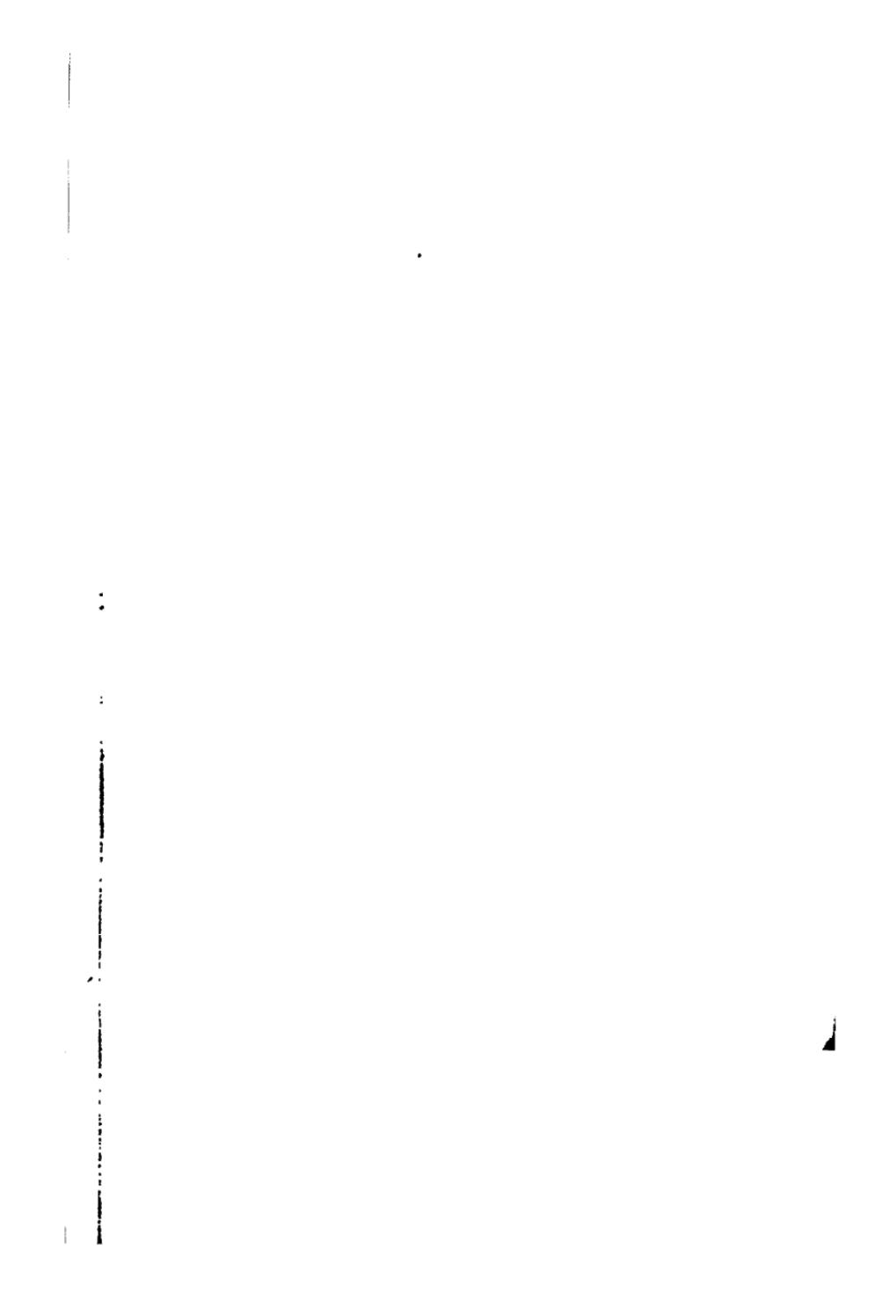


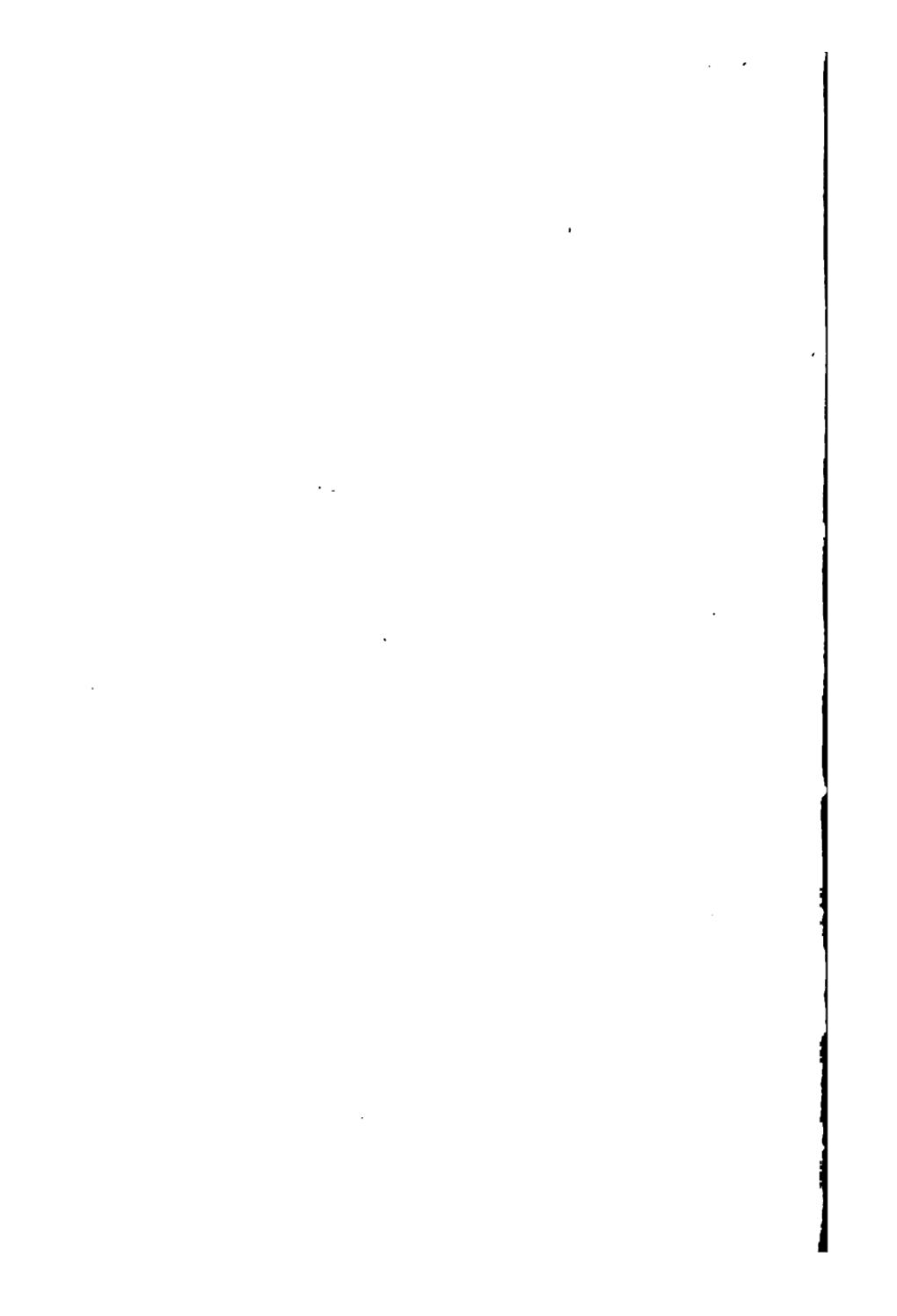
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1907

# Immanuel, Our King.

A Gospel Study.

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PART I: The Primitive Gospel.

PART II: The Historical Gospel.

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BY  
JOSEPH ROE HAMMOND.

Behold the virgin shall be with child, and  
shall bring forth a son.  
And they shall call his name Immanuel;  
which is being interpreted, God with us.

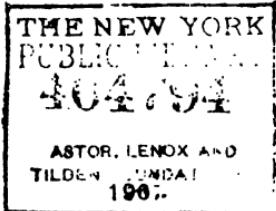
Mat. 1: 23

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SOLD BY THE AUTHOR.

N. R.

Hammond



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To my brother, Albert O. Hammond,  
whose fraternal spirit steadied my steps in  
hours when life's pathway had grown steep  
and obscure, this little volume is affection-  
ately inscribed by

THE AUTHOR.

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MARY WOOD  
OLIVER  
WATSON

Press of The Kingston Freeman  
1907

## Preface.

It is claimed for this treatise that it lifts a cloud of obscurity from the sacred page: it harmonizes conflicting views of the divine procedure in the plan of salvation: it exalts both the justice and the beneficence of the Creator: it solves the principal questions in dispute between Calvinist and Arminian, orthodox and liberal: it presents the scriptural and rational teaching of the Trinity, and of the Sonship, freed from human and unauthorized speculations: it presents the scriptural and rational account of reconciliation and atonement; furnishing an answer to the long pondered question, how the sacrifice of the cross effected the salvation of men: it gives to the incarnation its place as the central doctrine of Scripture, and restores to Jesus Christ his rightful sovereignty. Incidentally it shows the Pauline teaching to be in exquisite accord with the claims and assumptions of Jesus thereby revealing the keystone in the arch of Scripture truth.

I must not neglect here to acknowledge obligations to my brother, Albert O. Hammond; Greek professor in the Centenary Collegiate Institute, Hackettstown, New Jersey; whose familiar knowledge of the Greek language has been a shield when I have presumed to differ from recognized versions in the rendering of certain important texts of the New Testament Greek. My widowed sister—Mrs. Rev. D. S. Stevens—also has been an inspiration through her early and emphatic indorsement of the views herein advocated.

JOSEPH ROE HAMMOND.

Gilboa, N. Y.,  
Jan. 1st, 1907.

# **Immanuel, Our King.**

## **PROLOGUE.**

The theory of a world self-produced and self-sustained, as presented by materialism, has challenged in vain the sober thought of mankind. That insensate, material atoms by the mere happenings of motion, unguided by an intelligent directing force, should blindly form such aggregations as in the outcome to produce in orderly arrangement the magnificent phenomena of nature is unthinkable. Propped by a specious, but irrelevant display of learning, the theory obtains a short lease of respectability to be rejected presently, with shame, even by its authors. As it is with materialism so is it with pantheism. Viewed as a scheme of world development it cannot hopefully bid for the credence of the world's thought. Closely related to materialism; as a theory to explain the genesis of the universe; its clearest demonstration is its own imbecility. Pantheism;

the absolute identification of Deity with nature; in all phenomena finds evidence of no higher intelligence than that which inheres in the human mind. Its research has failed to disclose a Supreme Intelligence, above and in nature, sufficient to stand for world production.

As a system it is alike disappointing to the reason and the hope of mankind. Not considering that the human intellect is of yesterday—prompted by unwarranted self-assumption—man has made gigantic effort to penetrate all mysteries, even the mystery of the origin of nature and of self. But the effort has ended in failure.

However reluctantly, really advanced thought is compelled, reverently, to bow the head and listen to the testimony of Revelation. As the court of final resort, if settled at all, the Scriptures must settle these pressing inquiries about the first things, and the last things, of creation.

On the two most fundamental questions which have agitated human thought, that much neglected volume called the Bible; in the first and twenty-seventh verses of the first chapter of its first book; sheds more

light than all uninspired volumes ever published.

The first verse of Genesis declares: "In the beginning God created the heavens and the earth." No effort is made to dispel the darkness which shrouds that far away "beginning." The simple statement is, "God created." Says Murphy on that text: "This simple sentence denies atheism; for it assumes the being of God. It denies polytheism, and among its various forms, the doctrine of two eternal principles, the one good and the other evil: for it confesses the one Eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it asserts the existence of God before all things, and apart from them. It denies fatalism; for it involves the freedom of the Eternal Being."—The fact stated in the twenty-seventh verse is of significance not less vital: "God created man in his own image." The mystery of man's superior nature is simplified; and the whole history of his moral and religious development foreshadowed in that brief sentence.

The God whose goodness, wisdom, an

power produced out of nothing the material universe, formed man in his own image.

In this epoch of scientific advance, so clearly has the scientist unfolded the manifold activity, and logical precision with which mind is operating under the forms of nature to accomplish preconceived ends, as to furnish demonstration that the Creator of all is immanent in all his works.

The student of natural science, without settled belief in revelation, finds his early stumbling block in the doctrine of a personal God.

The specific for his "scientific" doubts is found in the gospel view of the Son as the human embodiment of the spiritual and personal Jehovah.

## PART I.

### The Primitive Gospel.

At an antiquity which antedates the period of material evolution scanned by the scientist, when the earth had not yet come to the initial stage of its development, there was formulated in the mind of the Great Architect a purpose and plan of creation. That a plan preceded and governed the wonderful activities of the creative epoch is self-evident. But, "who hath been his counsellor?" or, who is able to declare his secrets? With sight illumined by express revelations the Apostle Paul reproduces for us what we may speak of as, God's perspective of creation. Nothing so impressed Paul with awe, and thrilled him with wonder, as the revelations which concerned "the mystery of Christ," and "God's eternal purpose which he purposed in Christ Jesus our Lord." The retrospective glance afforded him reproduced the intentions of the Almighty as formulated :

decrees "before the foundation of the world." The sublime mission had fallen to Paul to be the Apostle of the Gentiles, and the chief instrument to introduce the gospel to the Gentile world by preaching and founding churches.

Moreover he wrote, or promoted, more than half the books of the New Testament. When it is considered how intimately the apostle's life work was concerned with "the mystery of Christ," in its publication to the world, we need not wonder that more than other apostles he was favoured with special revelations.

He says: "I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." He further explains that, after his conversion and call to the Gentile apostleship: "Straightway I conferred not with flesh and blood: neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia." After a term of years, when he went forth on his mission to the

Gentiles, he “was still unknown by face unto the churches of Judea.”

The conclusion seems plain that to him, personally, Jesus Christ gave a supplementary revelation embracing that, which he had not learned from the prophets, from the teachings of Jesus in his earthly ministry, nor from the apostles who were in the church before him.

A combination of various passages in Paul’s letters, marked by certain resemblances, places before us that to which reference has just been made as, “God’s perspective of creation.” With not less propriety we might name these teachings; “the primitive gospel,” or “the gospel of the decrees.”

The scripture cited will be drawn from Paul’s writings, with the exception of two or three relevant passages from other sources.

“Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me: ‘Thou art my Son; this day have I begotten thee.’ ”

The author of the book of Hebrews, in reference to this passage from the scri-

Psalm, says: "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?"

Peter, referring by name to Jesus Christ, without ambiguity, says: "Who was fore-known indeed before the foundation of the world, but was manifested at the end of the times for your sake."

But Paul claims that the "stewardship" of "the mystery of Christ" was committed chiefly to him as the apostle of the Gentiles. In the third chapter of his epistle to the Ephesians we read: "If so be that ye have heard of the dispensation (Gr. stewardship) of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote before in few words, whereby when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit."....

"Unto me who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches

of Christ; and to make all men see what is the dispensation (Gr. fellowship) of the mystery which for ages hath been hid in God who created all things;\* to the intent that now unto the principalities and the powers, in the heavenly places, might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

Paul closes his epistle to the Romans in these words: "Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures (writings) of the prophets (New Testament prophets, as in Eph. III, 5) according to the commandment of the eternal God is made known unto all the nations unto the obedience of faith, to the only wise God, through Jesus Christ, to whom be the glory forever. Amen." (a)

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\*The words, "by Jesus Christ," omitted in R. V.

(a) The N. T. quotations are made, verbatim, from the American R. V. with suggested changes in parenthesis.

These passages refer to "the mystery" and "the eternal purpose," which are the characteristic words in these quotations. They declare that the mystery which had been kept in silence through times eternal had recently been made known by revelation.

Paul perceived that these revelations effectually confirmed the claim of the Gentiles to equal privilege with the Jews in the kingdom of God. But to his thought their application to questions between Jew and Gentile was only inferential, and incident to their broader significance. They related to humanity as such, and their scope embraced eternity, and the entire scheme of creation, providence and redemption.

The great fact set forth in the quotations made—as in others to follow—is the "eternal purpose." At a time co-eval with God's design to create, the decree went forth which primarily concerned the incarnation of Deity in the person of Jesus Christ, who, as the "only begotten Son," in the design of ineffable wisdom, was at

once to be man's archetype,\* the source of his spiritual life, and the Divine Head of the race. We conceive this to be, not only the primal, but the central fact in the wide domain of truth itself. Both priority, and primacy, belong to the "only begotten Son." In the natural and logical order, he was the Alpha, "the beginnng of the creation of God," and "the first-born of all creation." Spiritually, he is "the first born among many brethren." His church is, "the church of the first-born," and he is "the head of the body, the church." In his relation to the new creation contemplated by the future resurrection, he is "the first-fruits of them that are asleep;" "the first-born from the dead, that in all things he might have the preeminence."

The eternal decree by which Jesus Christ was "foreordained before the foundation of the world," was the initial point of

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\*By the declaration that Jesus held an archetypal relation to man it is meant that, viewing the race as a unit, Jesus was the original model of essential humanity in its common type, and, also in its divine type in which the Son of God was manifested as the spiritual head of the race. Thus in his very nature, Jesus was the Alpha and the Omega, the First and the Last. In him, earth and heaven were united.

creative activity. The parallel decree provided for the creation in him, and for him, of the material world and its inhabitants, and he was constituted "the heir of all things:" the world in its fulness being in part his inheritance. In this primitive gospel of the decrees the Almighty Father also foreordained that "the children," "whom he foreknew," "should be conformed to the image of his Son," being "joint heirs" with him to a glorious spiritual inheritance, which in the "fulness of times" the gospel should reveal. It would be in accord with the revelation to say; the Father, in anticipation, having begotten a Son and heir, by decree provided for him a realm and subjects.

The passages next quoted have been much obscured by faulty translation, arising from misinterpretation. Misled by the peculiar view of the Trinity and the eternal Sonship entertained by the Fathers, the King James' translators so rendered these Scriptures as to teach that Jesus Christ, as the second person in the Trinity, was the sole Creator of the world. In this view orthodox commentators have generally co-

incided. The revised version of '81 gave some relief, and the American revision of 1900 has further modified the text. But the fact that even the American revisors have, in some cases, given secondary meanings to Greek words, and thus brought their translation into accord with the old theology, shows that their minds also were biased by the former exegesis. The key to a consistent translation is found in the general scope of the passages under consideration, and this will be found to coincide with the primary and obvious meaning of the Greek.

John I. 3. All things came into existence through him, and without him there came into existence nothing which has existence.

John I. 10. He was in the world, and the world came into existence through him, and the world knew him not.

Heb. I. 1, 2. God... hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he fashioned the ages.

In the above texts we have presented an emended translation which, in perfect accord with the Greek original, harmonises

with the evident trend of Apostolic thought.\*

Col. I. 13-17. Who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in him (in reference to him) were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. (a)

From the general scope of these passages nothing seems more remote from the thought of the writers than the patristic contention that the second person of the

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\*All Bible readers know that, through their rendering of these texts, the authorized versions teach that Jesus Christ "made" the world.

(a) The terminating words of Eph. III. 9—"by Jesus Christ"—have heretofore been classed with these Scripture quotations as proof of the alleged teaching that the Christ was the author of creation. But having been rejected from the Greek text, as not genuine, the late revisors have consequently dropped them from the text in English.

Trinity was the Creator of the world—a teaching quite unintelligible to the common mind. It was introduced into the orthodox church creed as a war measure. The times were characterised by fierce theological strife. The divinity of Christ—the citadel of the Christian faith—was assailed. The Catholic fathers construed these texts as teaching that the Christ was personally the Creator, and wrought this dogma into the defences of the citadel. There it has remained. But genuine faith in the Deity of the Son of God is not a product of ecclesiastical enactment: it is a spiritual growth and will live while the church lives.

In the New Testament revelations, here considered, in which the secrets of the Almighty formulated into decrees bridge eternal ages, apostolic thought warms into enthusiasm, and finds expression in exuberant language of sublime intent. These revelations teach the absolute subordination of the race of humanity, the world their dwelling place, and every related interest, material and immaterial, to Jesus Christ. As Paul's thought goes back to the remote beginning; lost in eternity; and con-

templates the fact that the creative impulse became operative by virtue of the decree which foreshadowed the incarnation; and that creation depended absolutely on him who was foreordained "before times eternal," how exultingly he declares: "in (reference to) him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him."

In the strength of early manhood, and in his new and irrepressible zeal for him whom once he persecuted, no flight of enthusiastic speech, to Paul, seemed extravagant, in view of facts of such momentous import.

Nor did age weaken the enthusiasm of John—the beloved disciple. As John thought of him who was "in the beginning," "the Alpha and the Omega," "the Light" and "the Life:" for whom the ages had waited till he—"the Morning Star"—should herald the light of creation's morning, what emotions of mingled wonder and anger filled his bosom when the reflection

came: at the advent of the First Born the night spurned its Morning Star, and the day blushed for its brightness!

"He was in the world, and the world came into existence through him, and the world knew him not." "He came unto his own and they that were his own received him not." But in the next verse the view changes and exultingly he exclaims: "But as many as received him to them gave he the right to become children of God."

While the apostolic teaching which concerns the relation which the Son of God held to the material creation affords no support to the ancient belief that he was the efficient cause of creation, it does teach that he was the final cause. [ "In reference to him were all things created." Col. I. 16.]

It remains for believers of today to unlearn some of the lessons handed down from patristic theology, and restore to the apostolic testimony its proper integrity.

Bound up with the central degree concerning the incarnation, and co-ordinate therewith, were the purposes which related to the material creation: the order and providential government of the ages, and those

which related to the creation of man and the establishment of the “Kingdom of God,” with its transcendent spiritual heritage. The gospel of man’s redemption, which the apostles preached, was—in embryo—declared in the primitive decrees. It was not the will of the Father that the glorious Son should be forever solitary in the race, but it was the design that he who was logically first-born in Adam’s posterity, should have spiritual primacy “among many brethren” in “the church of the First Born.” The sublime truth is revealed in this primitive gospel that the unspeakable gift of redemption in Jesus Christ was secured to humanity by the same “eternal purpose,” or decree, by which Christ was “foreordained before the foundation of the world.”

1 Cor. II. 7. But we speak God’s wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory.

Eph. I. 3-11. Blessed be the God and Father of our Lord Jesus Christ, . . . even as he chose us in him before the foundation of the world, that we should be holy and with-

out blemish before him in love: having foreordained us unto adoption as sons, through Jesus Christ, unto himself: according to the riches of his grace,...making known to us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times, to sum up all things in Christ...in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will.

Col. I. 25-27. Whereof I was made a minister, according to the dispensation (stewardship) of God...which was given me to you-ward...even the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory.

II Tim. I. 9. Who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before times eternal.

Titus I. 2, 3. In hope of eternal life, which God, who cannot lie, promised before times eternal; but in his own seasons manifested his word in the message, wherewith I was entrusted according to the commandment of God our Savior.

The following passage, which has been selected as presenting the primitive teaching, is taken from Paul's epistle to the Romans. Through misinterpretation it was long a stumbling-block to the evangelical Christian world.

Romans VIII. 28-30. And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

In God's forecast of human history, which dates "before times eternal," he "foreknew" that a class to whom the invitations of the gospel should come would

accept in the spirit of fidelity and obedience. Such, as a class, "he foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren;" "Whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." In every step of the divine procedure the spirit of trustful fealty on the part of the creature is presupposed by the apostolic writer.

Having placed in the charter of man's being the privilege of free moral choice God does not and cannot coerce obedience in violation of such prerogative. But God proffers for man's acceptance, or rejection, the supreme privilege of eternal life in Jesus Christ. From eternity, by irrevocable divine decree, the gospel with its transcendent benefits is secured to universal humanity. But from the necessities of the case, in view of man's free moral agency, all proffered spiritual benefits to the individual are subject to individual choice and acceptance.

Though the beneficent decrees were multiplied a thousand-fold the perversity of the

wilful and obstinate sinner may defeat God's gracious purposes.

The fatalistic perversion of Paul's doctrine of the decrees richly deserves the oblivion to which it is inevitably passing. The meaningless partiality it supposes on the part of God is in line with the exclusive claim of the Jew who believed that because he was in lineal descent from Abraham he held the title to God's covenanted mercies to the exclusion of all others.

Against the narrowness and selfishness of the Jews, Paul hurled the teaching of the decrees to show that God's beneficent designs were as broad as the race, and that Gentiles shared equally with the Jews the privileges of the gospel.

Let others profit by the lesson!

The primitive gospel, wrapped in the eternal decrees of Jehovah, has been too long ignored by the Arminian theological world as if the fatalist held the copyright. It should be esteemed the primeval foundation of the Christian faith. This marvelous disclosure of the secret history of our world from "times eternal"—a message antedating the dawn of time, as a wireless telegram

flung across the shoreless sea, seems almost too marvelous to mention in sober speech. Yet Paul boasted that his speech was restricted to words of "truth and soberness."

As we contemplate the infinitely patient persistence which actuated and sustained the divine mind, as through the slow-moving milleniums the wearisome evolution advanced in accord with the prescribed mode of development; what design could be ascribed to the Creator, so in harmony with Christian thought of God, as that unfolded in the apostolic revelations? It was not the thought of a well-ordered material world, inhabited by merely sensuous creatures, that presented motive power to control the development of nature. The creation of the material world was to facilitate a more fundamental divine scheme—a scheme which was to find its ultimate fulfillment in a race created in the image of God and conformed to his likeness, one of whose number should be the central sun, the source of light and life, among his fellows. Herein is shown the sublime end to which the labour of the eternities was devoted—to found a realm in righteousness whose

radiant center should be "the throne" and "glory of God."

The primitive gospel tremendously emphasizes the sublimity of the Christian scheme, and the primacy of Jesus Christ in the race, and in the affairs of the world. It shows also that the beneficent Father made provision in the charter of creation for man's exaltation and glorification.

**PART II.**

**Historic Gospel.**

John I. 14. And the Word became flesh and dwelt among us.

The generic and central truth which illumines the Book of Divine Revelation is the doctrine of the Incarnation. It embraces within its ample folds atonement, regeneration, purity and all other vital, Christian teaching. To the first sweep of intelligent thought it appears as a self-evident truth that a doctrine so fundamental in import, embracing in itself a potentiality of results so far-reaching and amazing, could occupy no secondary place in the Christian system, but must be regarded as the foundation doctrine of the faith. Indeed an intelligent conception of him "who was manifested in the flesh" does not consist with any view of the divine order which makes the incarnation consequent upon man's sin, and an afterthought in the Christian scheme.

"Are we to suppose that what is most glorious in the world could only be reached through the medium of sin? That there would have been no room in the human race for the glory of the Only Begotten One but for sin?"\*

As a fixed star ascending the horizon the incarnation, shining by its own light, convinces us that the doctrine of Immanuel—God with us—is a truth, central in the Scripture constellation. As a chief factor it entered into the original scheme of man's creation. Its conception dated from eternity.

The incarnation is the all-comprehensive and causative source of Christian vitality, which in the unfolding of the messianic kingdom, makes gospel history possible.

"But of the Son he saith, Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of thy kingdom."

When it was declared that God created man in his own image, the declaration was a prophecy of man's ultimate exaltation.

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\*Martensen.

God's purpose to create a race in his image, and in his moral likeness, was the logical sequence of the prior purpose of the incarnation. Such a race could never rise to its true moral and spiritual zenith without affiliation with Deity. It pleased God in the charter of man's being to provide for the race a spiritual head within its own racial limitations. The incarnation of Deity in humanity was a necessity for the fulfillment of God's design—the development of a spiritual race. The "everlasting power and divinity of the Creator" are "clearly seen, being perceived through the things that are made," is the declaration of the apostle Paul. But though physical nature may suggest his being and power as facts, it cannot reveal the spiritual Deity. Neither can a man "by searching find out God," for he is beyond the quest of the intellect. The fact attested by Scripture that God became incarnate in Jesus Christ, and the further Scripture fact that consequent upon the glorification of Jesus, God has been revealed to humanity in the gift of the Holy Spirit, strongly suggest that, in the nature of things, it was impossible for the

Deity to reveal himself to humanity except by incarnation. A spiritual God must be revealed in a spiritual way, and that Way was found when the resplendent radiance of the Godhead shone forth through a divine-human intelligence in which both natures were blended in a single personality. Whether it be within the limitations of the possible that higher intelligences, not of the same order and race, should approach each other in the manner of spiritual affiliation or fellowship, is a question to which the analogies of earth would seem to return a negative answer, and the presumption is that race lines make impassable spiritual barriers.\* The assumption that by virtue of the relation involved in creation there exists, of necessity, the possibility of direct spiritual communion between God and man is not sustained by Scripture, and it is rational to conclude that there exist natural barriers between the spirit of man and the Uncreated Spirit which forbid direct approach.

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\*Concerning the nature of angels, and their relation to the human family, the Scriptures leave the subject in much obscurity. See Rev. XXII. 8, 9.

In a matter so fundamental human assumption, unsupported by inspired testimony, is vain. Truly, “Clouds and darkness are round about him.”

Should it be deemed incredible that man—created in the image of God—should be incapable of direct communion, it may be replied: the eye is formed for the light of the sun, but cannot receive the sun’s direct ray: so, it is not unreasonable to conclude that finite man could not receive the direct ray from the uncreated source of spiritual light. It is not a proposition—self-evident—that the self-existent Spirit: the great mysterious Deity, and Creator of all things, has a nature of thought and sentiment so in common with our own that we, naturally, may arise to companionship and fellowship with him. On the contrary we may conclude God saw that, in our feebleness and frailty, we could not make the ascent. In wondrous condescension and compassion he himself, descended to the earthly plane—“took upon himself our nature” that he might take us by the hand, and through insensible, ascending grades lead us to the higher walks of spiritual and heavenly life.

This has a sound like fiction. Indeed, if fancy in her wildest flight without warrant, had soared to a conception of the incarnation, with its fulness of beneficent promise to our race, it would have been the golden myth of the ages. But an apostle who was eye-witness to his majesty, in presenting Jesus Christ, testified, "we have not followed cunningly devised fables;" and another declares, "God... hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

That men come into fellowship with God through the mediation of "the man Christ Jesus" is a fact attested by Scripture, and abundantly confirmed by actual experience in the Spiritual life.

"Christ's humanity was conceived of the Holy Ghost, and born of the Virgin Mary. It was thus a true humanity, linked in its life-source with our humanity, and growing out of it. We can conceive of an artificial or mechanically-formed Christ,—if we may use the strange expression,—such as was fancied by some of the old heretics who denied the miraculous conception. We

can think of a new being, made outwardly and inwardly like the human race—so like that sense and thinking could discover no difference—something like Agassiz's fancy in respect to separate Adams, or centres of creation. But such a humanity, if we may call it so, would not have been our humanity. Such a being would not have been our brother, any more than an inhabitant of the remotest visible star. There would be no common point in time and space in which his life could be numerically one with ours or ours one with his. There could have been no abiding generic unity. Such a human, we say, would not be our human."

(1) Neither could "such a human" be our Christ, or our Savior. Because Christ's humanity was "our humanity," because he was "made of a woman" he was in full alliance with ourselves on the human side: because his divinity was the divinity of the Eternal Creator he was one with the Father; and through the perfect union of the two natures, Deity came into conjunction with humanity in his person. By virtue

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(1) "The Divine Human in the Scriptures."  
Taylor Lewis.

of the twofold nature in unity, he who was born of the virgin became "the Mediator between God and man." "No man hath seen God at any time; the <sup>(2)</sup> only begotten Son, who is in the bosom of the Father, he hath declared <sup>(3)</sup> him."

WHAT IS THE CHAFF TO THE WHEAT? Jer. XXIII. 28.

In the history of Christian doctrine a departure from the simplicity of Christian statement, on the part of the philosophizing theologian, has often obscured revealed truth.

Especially were the doctrines of the Trinity, and the Sonship of Christ, developed out of their plain, scriptural form, into others of bewildering complexity, under the manipulation of the old church logicians. Their statements having been voted into the creeds of Christendom, acceptance was enforced by ecclesiastical decree. Free

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(2) In the margin, R. V. "God only begotten."

(3) Gr. To make known or interpret.—The Greek verb with which this passage terminates is a form of the root from which the Eng. word exegesis is derived. This verb "is used in Greek of the interpretation of things, sacred and divine, etc." Greek Lexicon.

inquiry being suppressed, men ceased to nourish their beliefs from Scripture fountains of inspiration, and freely drank from the “hewed” out “cistern” of human speculation.

Where is the man of discriminating and unbiased thought who, interpreting for himself, would conceive that the New Testament doctrine of the Trinity presented in the formula: “Father, Son and Holy Spirit:” should be interpreted as meaning that the One God, set forth in Scripture, has from eternity been characterized by a threefold personality: or, in other words, that, from eternity, there has existed in the one nature, or spiritual substance of the Divine Being, a threefold distinction answering to the appellations, Father, Son and Holy Spirit?

If accredited revelation contained such a statement in plain language we should accept and believe it. But where do we find the statement? In its absence, why should this extra-Scripture theory of the fathers, so astounding to sober thought, so confusing in its complexity, unsupported by analogy drawn from heaven or earth; why

should this particular conception of the Trinity, originating when the human intellect was in its early and immature stage of development, be yet pressed upon the Christian world for acceptance and faith? If this view must still be exacted as essential to Christian doctrine—admitting man to be created in the image of God—it follows that our own human nature embraces for each individual a trinity of personalities—absurdity which no man could credit.

But the Christian doctrine of the Sonship fared no better at the hands of the venerable church fathers than the Trinity. Who, without bias from ancient creeds, on reading the New Testament story of the Son of God, would conclude that this Son was “begotten of the Father before all ages”—“begotten from eternity”—in short that the begetting was a fixed and eternal relation without commencement or termination? The statement of such a view is its sufficient refutation.

The attempt to develop the doctrine of the Sonship from patristic foundations must ever be rewarded with failure.

By a crude and clumsy modification of the transmigration theory the fathers taught that the divine soul of the second person of the Trinity—the creator of all worlds—by transmigration became incarnate in the infant of Bethlehem. But transmigration of souls, from the celestial sphere to earth, is not a Christian, but a heathen notion, unsupported by a shred of evidence in nature or revelation. It was invented by the pagan, Pythagoras; and this particular application of the theory as used by the fathers can do nothing to shed light on the mystery of the union of Deity and humanity in the person of Jesus Christ.

Legitimate New Testament exegesis—disregarding the interpretation of the fathers—teaches that the human spirit-nature of the Christ was framed for infinite expansion: that in his exaltation he was so filled with the Spirit of Deity as to become the Spiritual head of humanity, and the accessible manifestation of the Almighty Father in his spiritual personality.

The teaching that the beginning of the incarnation of the Godhead in humanity was witnessed in the miraculous concep-

tion, while its completion was not accomplished till the humanity of Jesus;—having passed its probation and won the crown of Messiahship and glorification;—received, without measure, the eternal Spirit of the Father into the divinely wrought human mold; relieves revelation, as distorted by patristic thought, of much that has been a stumbling-block in the way of progress in divine knowledge. So long as the mind clings to the extra-scriptual theory of the pre-existence of Jesus Christ as a divine personality; and further, that as such he became incarnate; so long must we contemplate the babe of Bethlehem as the Creator of the world, invested with all the attributes of the Supreme Deity, even while lying in his manger-cradle in the insignificance and helplessness of infancy. Such a view of the infant Christ needlessly presents to faith a veritable stumbling-block at the very threshold of Christian belief. It is such theory—human in its origin—that through the centuries has distorted Christian belief, and still darkens counsel by words without knowledge. It was not till the glorious consummation beamed in upon

him in the closing days of his ministry, that, in anticipation, Jesus exclaimed: "All authority hath been given unto me in Heaven and on earth."

The patristic conception of the Trinity, together with the resulting theory of the incarnation; namely, that the second person in the Godhead became incarnate in humanity; confuses rational and scriptural thought of Deity: it obscures a just view of man's kinship with the Christ: it confounds the logic of the divine plan underlying creation, redemption, and the exaltation of the race. Standing at the cross-roads, where the beginnings of divine knowledge center, its indexes mislead and betray the traveler.

There are preachers in the Christian Ministry who are saying, "We don't preach theology any more. The people don't care to hear it."

Yet, New Testament theology provides for Christianity its osseous system; without bones it has neither form nor strength but passes to the order of life seen in the jelly-fish.

New Testament doctrine provides the

motive power which makes effective the moral and practical teachings of the Christian system.

There are other Christian Ministers who say: "Why combat patristic theory of doctrine? It belongs to a past age. Nobody believes in it now." It may be answered,—The great mass of clergymen throughout Christendom—either in form or in fact—adhere to the early statements of Christian belief to which reference is here made. And further, the evangelical ministry—with rare exceptions—are so imbued with patristic thought, and given to forms of expression which are the outgrowth of patristic theory, that it is a rare thing to listen to a sermon, or a prayer, which fails to afford evidence of such bias. The present writer believes that there is nothing in earth so precious as gospel truth which indisputably carries the seal of Christ's approval; and that the wholesale modification of structural Christianity, wrought by the fathers, makes pressing demand on the best thought of the times—even at this late day—for its elimination. Even the "jot or tittle" of certified truth

from the lips of Jesus is of priceless value.

The toy block-palace, designed to amuse childhood; for the symmetry of the completed structure, depends on the building material being of fixed pattern. Suffer admixture of blocks, miscellaneous in shape, and the unity of the structure is sacrificed. So has the spiritual edifice suffered loss of harmony, symmetry and unity by introduction of false building material. The original Jewish "builders" set aside even "the chief corner stone," and their successors in the Christian church have too often failed to "make all things according to the pattern shown in the mount," but have substituted "blocks" of human device and have thereby marred their work. A return to the simplicity of primitive models could scarcely fail to so modify and intensify Christian faith and zeal as to insure a return to New Testament simplicity and life. In the spiritual temple, as in a structure of wood or stone, when the parts conform to the design of the builder the completed building will bear the impress of that design.

The evangelical system planted on the

foundations laid by the fathers may be likened to a certain image whose "head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron." So far there was no defect. But his feet were "part of iron and part of clay." This admixture of the two elements in his feet proved itself a fatal defect.

These ancient and revered dogmas of patristic times have long been guarded in the archives of the church as in the sacred chest of the "Holy of Holies" and preserved from age to age.

But sometime, like old fabrics newly brought forth from long concealment into the light, they will quickly disintegrate and disappear under the glare of exposure.

"Thy word is truth."

Matt. I. 18-25. Now the birth of Jesus Christ was on this wise: when his mother Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when

he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is being interpreted, God with us. In the first chapter of Luke the recorded words of the angel to Mary are these,—“Fear not Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, see-

ing I know not a man? And the angel answered and said unto her, the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." These are pivotal Bible texts: they mark the transition to a new epoch, a new spiritual era.

It cannot be too strongly emphasized that while the purpose of the incarnation dated from eternity; the Sonship, as an accomplished fact, dates from the miraculous conception of the Only Begotten One. Very plainly does the inspired narration set forth that it was for the reason that he was begotten of the Holy Spirit that the Holy One should be called "the Son of God." One who rejects the miraculous conception rejects the scriptural and philosophic basis of Christianity, which basis is found in the Divine humanity of the person of Christ. A theory which—contrary to scripture—assumes that the babe of Bethlehem owed his origin to merely human parentage, so that in essential nature he was nothing different from other infants; and then attaches to

that babe the titles, prerogatives, powers, and the godlike assumptions of the gospel story; breaks down of its own cumbrous weight. Those who judge the story from such standpoint find themselves unable to be either worshipers or believers.

If the integrity of the gospel system were dependent for defence and support on malediction it might well be said,—If any man denies the miraculous conception, “let him be anathema.”

As in ordinary generation the union of the two parents produces a single personality of like nature with the parentage, so in the miraculous conception of the Son of God, he received an investment of human nature from his mother, and of the Divine nature from his Father who was God, and was thereby constituted a single personality, the God-man. While the words of the angel to Mary at the annunciation demonstrate that the Sonship had its historical beginning at the conception, yet, speaking in the consciousness of his Divine nature, Jesus could say to the Jews: “Before Abraham was I am.” This, and kindred declarations from his lips, we may reason-

ably conclude constitute the basis of many statements of his pre-existence.

Though full divinity pertained to the babe of Bethlehem it was in the divine order that the divinity should have a gradual, rather than an immediate manifestation. "First the blade, then the ear, then the full corn in the ear," is the order both in the kingdom of nature and in the Kingdom of Heaven.

"But of Jesus it is said that because he comes into being through the power of the Holy Ghost, Luke I. 35; because he is conceived by the power of the Holy Ghost, Mat. I. 20; and so is from a divine essence, he has the name Son of God, Luke I. 32, 35. . . . And it is not one of the natures, but the entire person. But what this is by nature and in itself, that must it become through a truly human development."\*

The appellation, "son of man," which our Savior frequently applied himself, seems to have been taken from prophecy, and applied to him with special reference to his messianic mission. It also emphasises the human side of his origin.

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\* McClintock and Strong's Cyc. Vol. II. P. 278.

Throughout the New Testament there is occasional mention of Jesus as "the Son," "Son of God," "only begotten Son," and twice—at the baptism, and, again, at the transfiguration—a voice from heaven announced "This is my beloved Son in whom I am well pleased."

It is an interesting and significant fact than in every passage where he is thus designated as the Son, there is evident reference to his divinity. Jesus, himself, often thus declared his divine nature using the word, Son, correlative with Father, always maintaining that God was his Father. "The hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, even so, gave he to the Son also to have life in himself."

As the "only begotten Son" Jesus was a son in a sense in which no other man ever was, or can be, a son of God.

To this personage—son of man and Son of God—the gospel narrative introduces us.

This narrative mostly concerns the period of development, relating first, to the

manhood of Jesus, and second to his messianic character and work, with brief references at the close to his triumph and glorification.

A few glimpses of his early life are afforded us, suggesting a beautiful childhood and faultless adolescence—fit introduction to a perfect manhood.

The mystery of his nature and mission was probably not fully known to the Christ himself at this period. At his baptism “the heavens were opened unto him,” and the descending Spirit was symbolised by the dove. At Cana of Galilee he assumed divine prerogative and first showed forth his glory, which manifestation continued through the years of his messianic work. These were also years of probation in a special sense, involving sublime ends—his own glorification, and the exaltation of the race he represented. To this he seems to refer when he exclaims: “I have a baptism to be baptized with; and how am I straitened till it be accomplished.”

He himself foresaw that it would not be till through “obedience unto death” “he was made perfect through sufferings” that,

entitled to his inheritance, he should “enter into his glory”—that glory which was but dimly displayed during his earthly life.

He was on earth as the “nobleman” who, in prospect, was to go “into a far country to receive for himself a kingdom, and to return.” He was yet uncrowned. It was not till the glorification of the Son that the Divine nature in him found its complete expansion.

“O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?”

Heb. IV. 15. For we have not a high-priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.

Whatever signification, in fulness of detail, the baptism of the Christ at the hands of John may have, we must view it as his formal induction into the messianic office as the head of that kingdom which John himself had preached. He who was sinless needed not “the baptism of repentance,”

but accepted the ceremony to "fulfill all righteousness." It had been ordained that baptism should be required of his followers as the initiatory rite into his kingdom. So it was deemed fit that he their spiritual head should enter that kingdom by the same token. The rite was beautiful in its simplicity, and apt as a symbol of the real baptism it represented: the baptism of the Holy Spirit. It was peculiarly appropriate that Jesus should first receive the symbolic baptism, for he must first receive the spiritual baptism in its completeness before it was possible that his disciples should enter into the spiritual inheritance. It was also appropriate that the man who had been predicted in Old Testament prophecy as the forerunner, and described in the pre-natal annunciation, as making "ready for the Lord a people prepared for him," should himself first, and formally, present the Christ to Israel as the fulfillment of their long and eager expectation. And what ceremony so beautiful and impressive as baptism with water, pure and sparkling, from the heights of Hermon!

But submission to this ordinance had

peculiar significance, in that it marked the commencement of a special divine order, which may be regarded as the frame work in which the entire after life should be set. It need not be thought strange that Jesus, the holy one, should be required to pass a term of probation.\* The rule applies to humanity as such, and doubtless admits of no exception. Jesus was a man and as such was allotted a probation. But as a man his position in the race was solitary, in that he was set apart as destined to become the spiritual head of the race.

That humanity, which was to be the mirror in which men should behold the glory of God, must be refined in the crucible till no base element of earth should remain to dim the brightness of the beatific manifestation.

We need not suppose that there was positive shrinking from the probational ordeal, before him, on the part of the son of Mary: he "learned obedience by the things he suffered;" but, truth and holiness were his

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\*Probation may be regarded as an order of development under law.

ideals of the higher good, and to fulfill the will of the Father his loftiest aspiration. Ancient prophecy places on his lips the joyful acceptance of the divine order in the exclamation: "Lo, I am come to do thy will, O God."

Immediately after the baptism, and while the spirit-glow still lighted his features, it is said: he was "led up of the Spirit into the wilderness to be tempted of the devil."

We need not dwell on this encounter with the enemy except to note that trial and tests are the necessary incidents of probation.

He who was to make reconciliation for sin must present in himself, as the spotless Lamb of sacrifice, an embodiment of the purity contemplated by the law: he must be guileless in character, and obedient to the law of righteousness in its true intent, and in the fulness of its scope, as applied to all the relations of a diversified life in a sinful world.

The typical high-priest, in connection with the offering for the people, was permitted to offer a selected sacrifice for him-

self. But for Jesus—the antitype and real high-priest—no offering was allowed to condone his transgression.

“He trod the wine-press alone.” Before the demands of the law, answering for a helpless race, hopelessly ruined by sin, the man of Calvary stood solitary. “And I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.”

He in whom the hope of humanity centered, who also was heir to the crown of the Father’s glory, must move in a definite divine order settled by infinite wisdom. Not that his freedom was restricted but it was exercised within the enveloping will of the Infinite Father. To this settled order he referred when at the marriage in Cana of Galilee, in reply to a suggestion from Mary his mother, he said, “mine hour is not yet come.” In like manner, when questioned by his brethren about going up to a feast at Jerusalem, he answered, “My time is not yet come, but your time is always ready.” When, in the order prearranged, his sufferings drew nigh, and the dark

shadow of approaching agony fell upon his spirit with appalling effect, as if for the moment disconcerted, we hear him exclaim: "Now is my soul troubled; and what shall I say? Father save me from this hour! but for this cause came I unto this hour." The gentle, shrinking, spirit rallies and he calmly utters the petition, "Father glorify thy name."

In the Garden of Gethsemane, lying on his face in agony, with the bloody perspiration on his brow, we find him saying, "My Father, if it be possible let this cup pass away from me: nevertheless, not as I will but as thou wilt." And yet again, "My Father if this cannot pass away, except I drink it, thy will be done." The same submissive sentiment was expressed in view of the cross: "The cup which my Father hath given me, shall I not drink it?"

But in the dreadful tragedy there remains a yet more fearful crisis, when the pangs of crucifixion seem forgotten in the incipient despair manifested in the loud cry: "My God, My God, why hast thou forsaken me?" In the thick darkness of that baleful hour the irresistible conviction

pressed upon his spirit that in the time of his extremity he was forsaken of God the Father, and the heartbroken cry dropped from his lips, "Eli, Eli, lama sabachthani?" That was the moment of deepest gloom in earth's greatest tragedy! Had it been as "he feared" the last hope of humanity had perished! But the light of that blessed life was not suffered to go out in darkness. Calmness returns, and the dying sufferer utters the assuring words, "Father into thy hands I commend my Spirit." The heart was breaking and immediately he "gave up the ghost." In that hour Christianity drew its first breath with the last throb of the bursting heart of Jesus.

In the dying Christ humanity completed its primary probation.

"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death; and having been heard for his godly fear, (was heard in that he feared\*) though he was a Son yet learned obedience by the things which he suffered; and having been made perfect

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\*Version of 1611.

he became unto all them that obey him, the author of eternal salvation."

I Peter I. 10-12. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time, the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed that not unto themselves, but unto you did they minister these things which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into.

The question will be asked, "Why was the tragedy of the garden and the cross?"

"Secret things belong unto the Lord our God." The scripture explanation is not explicit, and the human mind is incapable of furnishing an answer complete and self-demonstrative.

Without affirming or denying any theory which learned interpreters of Scripture

have set forth, we claim it is reasonable, as a partial explanation, to view these sufferings as incidental to the probation of the God-man. We assume that they constituted the final ordeal, divinely prescribed, which being passed, Messiahship was awarded the crown of glorification, and the son of the virgin became the spiritual head of his race. The Scriptures make it very plain that the sufferings and death of the Christ were indispensably necessary in order that he should obtain the ends of the messianic mission.

Sensible of this, when the crisis was upon him we see him moving forward with sublime heroism: with the bloody sweat upon his brow he drank the bitter cup to the dregs that he might glorify the Father and finish the work which he had given him to do. Sustained by the purest, loftiest motive which ever inspired the human breast, he passed an ordeal of suffering such as none but the God-man could endure. In the hour of his extremity he triumphed; he obtained the glorious, proffered crown and won the kingdom for himself and for those who were joint-heirs with him. We

may never fully know, why the cup of suffering, or, why the baptism of blood. It was a great price to pay. But it was the price of a crown and kingdom; it was the ransom of a race.

In the analogies with which we are familiar that which is most precious in God's earthly gifts connects with greatest cost. As a partial explanation, who can say that the anguish of the ordeal through which Jesus passed may not be referred to a general law of trial or probation in God's economy, the reason for which is lost in the depths of divine wisdom? This view has been presented first inasmuch as it seems the more fundamental, and there is danger lest it be obscured and lost sight of in the smoke of Jewish sacrifices. But any view of the sufferings and death of Christ which fails to recognize their sacrificial character must be deemed highly defective. From Adam to Christ the familiar spectacle of animals offered in sacrifice for sin is everywhere presented in the Scriptures. As types these dimly portrayed, to the faith of the worshiper, a more perfect sacrifice—an antitype, which God had in reserve to

sustain and justify their trust. The announcement of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world," was in alignment with the vague anticipation of the Jewish mind; while the author of the book of Hebrews plainly presents the mutual relations of the two dispensations in that the new completes the old, and presents the reality which the types and shadows of the old prefigured. The body of Jesus lifted upon the cross was the formal fulfillment of every implied promise of all sacrifices offered in the old dispensation, from the time of the first family down to the hour of crucifixion. Before the face of humanity, from the beginning of time, it was the legal release for all the enormous defalcations of sin.

The old-time system of offerings emphasised the righteous character of the divine lawgiver, the sanctity of the law, and also the sacredness of every moral obligation. It also impressed the mind of the worshiper with a sense of personal responsibility. The worship of the Jewish altar might be likened to a governmental system of paper currency. As to intrinsic worth

the paper dollar is without value. But it is a representation and promise, under governmental sanctions, of the real dollar which is gold. So animal sacrifice was only a promise of redemption in Christ. When the Lamb of God was offered on Calvary; in form, the promises implied in the offerings of the centuries were honored, the ancient covenant was confirmed, and the worshipers released. The Jewish order seems to have been a system of divine credit till "the fulness of the times" should come. At Calvary the account was closed and the old dispensation merged into the new.

But the world's long pondered problem yet returned to us for solution: "How did the shedding of the blood of Jesus take away sin?"

Groping our way in the twilight, may we not modestly suggest this response? When the agonies of the final ordeal of suffering were passed, every condition imposed on the messiahship had been met. It only remained that the conqueror ascend into heaven to be crowned "King of Kings and Lord of Lords." "The government was

upon his shoulder." "For neither doth the Father judge any man, but he hath given all judgment unto the Son." "And he gave him authority to execute judgment because he is a son of man." "All things" "were delivered" unto him, and "all power" "given" unto him "in heaven and in earth." It pleased him best to use that power in ways of compassion—to forgive and uplift. The divine love which found its supreme expression in the sacrifice of the cross prompted him to publish an amnesty for sin in the love which forgives. If "the blood is the life," and the life of Jesus is identical with love; then may it be said that the flowing life-blood of the Lamb of Calvary saves us as symbolic of the out-flow of love from the heart of infinite compassion.

"The law was given through Moses; grace and truth came through Jesus Christ."

If there be ground for these reflections may we not infer that sin is of such nature that no reparation can ever be made for it: no offering however precious can make its wrong right, and it is only through "the

forbearance of God" under the provisions of the gospel that the sinner can hope for forgiveness? The plan of salvation, as it has sometimes been set forth in theological writings, has attributed to God the Father a certain implacability which seems to exclude mercy from the divine procedure. But while the Scriptures recognize the fact that under natural law no place is found for forgiveness, yet, they attribute to the Father the far reaching plan, which comes to us out of the eternities, by which God in the gift of the Son became incarnate, and brought the God-man to the throne in time to extend clemency to his kindred of the fallen race. "God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses." "Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him up from the dead, and gave him glory; so that your faith and hope might be in God."

The death of Christ as set forth in the scheme here presented satisfies the tests of Scripture. It is a declaration of the righte-

ousness of God, vindicating his government as a righteous government.

It emphasises his justice and his mercy, showing that men are "justified freely by his grace through the redemption that is in Christ Jesus."

It honors the institution of animal sacrifice under former dispensations, and recognises the perpetual high-priesthood of "the man Christ Jesus" throughout the mediatorial reign, by which the sinful race have access to one who is "merciful" and "faithful." It records the fact that, though, under the rule of simple justice man's career was a complete failure, yet now, under a dispensation of mercy, in which all sins are remitted, he is encouraged by supreme incentives, through a Mediator, to attain a salvation which includes righteousness and union with God.

This scheme regards the death of Christ as properly an offering for sin,—the fulfillment and completion of the ancient system of animal sacrifice. But while it completed that in worship which was symbolic and material, it witnessed a transition to that which was real and spiritual. For,

while the dead body on the cross stood for formal reconciliation, and terminated the worship of forms; we can scarcely assert that this was its only or its chief significance. Nor can we show that this meaning of his death was more than incidental (though it was an imperatively necessary incidental) to the primary design that the Messianic baptism of suffering should be the final test by which the man of Calvary should stand approved as having completed his probational term, and won the seal of the Messiahship. Being "reconciled" by his "death" is one thing: being "saved by his life," quite another, and not less important. If by his death he was able to reconcile us to God; also by his death he ascended the throne of his glory and out of the fulness of his divinity crowns his own with spiritual and eternal life.

"For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life."

"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past tracing out!"

The office of the world's Redeemer brings him into personal, and most intimate, relation to the sin-and-sorrow-stricken sons and daughters of men. Could he know their need and misery were it not true: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

In trial, we may sustain our fortitude by "looking unto Jesus... who for the joy that was set before him endured the cross despising shame." Ours is a High Priest who may "be touched with the feeling of our infirmities," who from the experience of his own career knows the pangs of earthly sorrow, the malignity of Satanic attack, the sting of death:—one, indeed, who has himself sounded the deepest depths of human woe.

"For it became him for whom are all things, and through whom are all things, in bringing many sons unto glory to make the author of their salvation perfect through sufferings."

Dan. VII. 13, 14. I saw in the night visions, and, behold one like the Son of

man came with the clouds of heaven, and came to the Ancient of Days and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

It is well for humanity that the last appearance of the Christ on earth was not in the mutilated body hanging upon the cross, nor as borne in the arms of disconsolate disciples to its rest in the sepulchre. Dismay, doubt and darkness were forgotten in the joy and triumph of the resurrection morning. And when Pentecost brought the baptism of the Holy Spirit, in the clearness of the light which fell upon them from the throne of their ascended Lord, the little band of disciples—surrounded by enemies—became as giants, “one could chase a thousand and two put ten thousand to flight.”—The most momentous event of the Christian dispensation, and of all time, was the glorification of Jesus. He who was born in the manger at Bethlehem, in pov-

erty of earthly environment, was rich in endowment, being heir to the throne of Deity. The stage of preparation and trial passed, the marvelous vision of the prophet Daniel, just quoted, had its glorious realisation. But we must not err by supposing that the scenic picture of the prophetic announcement foreshadowed a literal fulfillment. The incarnation of Deity in humanity, which the gospels trace to the miraculous conception, was not perfected till the glorification of the Son. John the Baptist had testified that to the Son the Spirit is not given by measure.

In the last conversation Jesus said to the disciples, "If ye loved me ye would have rejoiced because I go unto the Father, for the Father is greater than I." In the prayer which immediately followed this conversation, Jesus, "lifting up his eyes to heaven...said, Father the hour is come; glorify thy Son that the Son may glorify thee." In explanation of the scene at Pentecost Peter says: "This Jesus did God raise up whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father

the promise of the Holy Spirit he hath poured forth this which ye see and hear."

In the language of Jesus, "going to the Father," and glorification, appear to be synonymous, and both were fulfilled when he received of the Father the Holy Spirit as foreshadowed in Joel II. 28, 29, and other Scriptures. The promise of the Father fell, first, to him as the inheritance to which he was heir. It was after his exaltation and glorification that it was said; "In him dwelleth all the fulness of the Godhead bodily."

The primary incarnation completed, he who was heir of all things had all things given into his hand.

But in the councils of eternity it had been ordained that the inheritance should be shared by "the children" who should become "heirs of God and joint-heirs with Christ," who also should be "sealed with the Holy Spirit of promise, which is an earnest of our inheritance." Herein is a secondary incarnation\* in which sons and

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\*This thought of a primary and a secondary incarnation occurs in "Preaching in the New Age," by Albert F. Lyman.

daughters are born into God's kingdom through the power of the Holy Spirit, shed forth by the Son of God. On the Day of Pentecost and all through the pentecostal history of the church, the words spoken by Jesus, and recorded in the fifth chapter of John, have had their fulfillment: "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself." It is still the prerogative of the Son to shed forth the life-giving Spirit.

The prophecy of Daniel has its fulfillment in the spiritual reign of the Christ in his kingdom—that "kingdom of God" concerning which he himself said: "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you"—that kingdom which is "righteousness and peace and joy in the Holy Spirit."

In Old Testament times, as also in the earlier period of the New Testament history, the Spirit of God is referred to as an agency active in the affairs of men. But

such mention of the Spirit must be discriminated from "the gift of the Holy Spirit" in the New Testament sense. In ancient prophecy a special outpouring of the Spirit of God is predicted for the "last days," and in various New Testament texts the gift of the Spirit is spoken of as a new endowment not yet bestowed on the disciples. In John VII. 39, we read, "But this spake he of the Spirit, which they that believe on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." When Jesus was "glorified," then was he able to "give gifts unto men" out of the fulness of his own divinity. But at the time specified the positive statement is made that the Holy Spirit had not yet been given, and the reason is noteworthy: "because that Jesus was not yet glorified."

It would not be strange, if in the dullness of our spiritual vision, we had conceived that the statement of Peter [See Acts II. 32, 33] represented that in a manner analogous to a commercial transaction, and as a reward of faithfulness, the Father formally transferred to the Son the title to the Spirit heritage, for the enrichment of

his earthly kingdom. But such interpretation of spiritual truth is of the earth, earthy.

In the last extended conversation of Jesus with his disciples his mind was filled with anticipations of his own glorification; which he also expressed under the idea of going "away," and of going "to the Father."

In connection with this event he presented to them the promise of "the Comforter, the Holy Spirit whom," he says, "the Father will send in my name."

Speaking in proverbs, and using the language of earth, he explains to the disciples the unspeakable gift soon to fall to them, taking care to make it clear to their minds that this boon depended absolutely on his going "to the Father." When about to ascend into heaven he said to them, "Behold, I send the promise of my Father upon you," and "Ye shall be baptized in the Holy Spirit not many days hence."

"And when the day of Pentecost was now come they were all together in one place.

"And suddenly there came from heaven

a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

"This is that which hath been spoken through the prophet Joel; And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy." On a later occasion as Peter unlocked the door of the spiritual kingdom to the Gentiles by preaching to them the gospel, "the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gifts of the Holy Spirit. For they heard them speak with tongues

and magnify God. Then answered Peter, ‘Can any man forbid the water, that these should not be baptized, which have received the Holy Spirit as well as we?’ ”

“And he commanded them to be baptized in the name of Jesus Christ.” This passage of Scripture represents a Second Pentecost. The first Pentecost came to those of Jewish birth: the second came to the first Gentile converts; when they believed, the Holy Spirit fell upon them as upon the Jews at first, by which they were divinely assured that they were fellow-heirs with the Jews to the glorious spiritual heritage provided for under the new covenant.

Herein is demonstrated the great spiritual truth that “he that sanctifieth and they that are sanctified are all of one,” Christ the head and the spiritual church the body. When Christ had obtained the spiritual inheritance, by virtue of their relation to him, believers, as “joint-heirs,” shared the inheritance, becoming “partakers of the divine nature.” The same baptism which united the disciples to the Son of God, and through him to the Father, also broke down the “middle wall of partition” between

Jew and Gentile and made believers “one in Christ Jesus.” Thus was the prayer of Jesus answered; “That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us.”

All this accords with the words of Paul: “That is not first which is spiritual, but that which is natural; then, that which is spiritual.” “The first man Adam became a living soul; the last Adam became a life-giving Spirit.” “The first man is of the earth, earthly; the second man is of heaven.” “And as we have borne the image of the earthly”—the image of Adam, the natural head of the race—“we shall also bear the image of the heavenly”—the blessed Son of God. For, “God gave unto us eternal life and this life is in his Son.” “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.” . . . “If a man love me he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him.” The subject of communion with the Holy Spirit is

involved in mystery, but it may not be in nature more mysterious than phenomena incident to common, earthly association in human relations. A writer speaks of the interpenetration of spirit with spirit. If applied to material bodies such an idea contravenes physical law, for it is a law in physics that "no two bodies can occupy the same space at the same time." But under spiritual law spirit is receptive of spirit without displacement, absorbtion, or loss of individuality. The interaction of spirit upon spirit, where the contact is on the plane of purity, and congeniality may, indeed, result in spiritual exaltation and assimilation to higher forms of good. The philosophy of such interaction is the philosophy of love, and its earthly sphere is found in human relations under the forms of friendship.

But of how much greater significance is that association in which the human spirit comes into reciprocal relations with God.

The Holy Spirit, whether received consciously or unconsciously, brightens all moral excellence in character, lifting the earthly type into the divine, making the

love of God the source of supreme happiness and the principle of highest control. The perfected kingdom will come when the currents of divine life shall freely flow from their central source in the Son of God to every son and daughter in that Kingdom, vitalising and glorifying humanity with their divine head.

The final tests of the messiahship are quickly followed by the glorification—the completed incarnation of the Godhead in the humanity of Jesus, wherein he received the Spirit in its fulness, and shed forth the blessed baptism upon his disciples that they might share a secondary incarnation as heirs to the divine inheritance.

“For whom he foreknew he also foreordained to be conformed to the image of his Son that he might be the first-born among many brethren.”

II Cor. IV. 6. For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.\*

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\*Version of 1611.

The great fact in this universe is God. Of him, Paul declares, his dwelling is "in light unapproachable; whom no man hath seen nor can see."

We have ventured the suggestion that there are barriers of nature by which the Spirit of the Infinite Father is incommunicable to man, except by the Son, through whose divine-human personality the un-created Spirit is interpreted to our humanity.

The apostle speaks very plainly upon this point when he declares that God "hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." The source of our knowledge of the "glory of God," is limited to the "face of Jesus Christ." Of like import are the words: "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him;" [interpreted him].

The conversation recorded in the later chapters of John's gospel—the fourteenth, fifteenth and sixteenth, ending with the prayer of the seventeenth—introduced the disciples to a treasury of elemental spirit

ual knowledge. For three years they had been under the training of Jesus and he had carefully stored their minds with the general truths of the Kingdom of God. But now they approach changed conditions—a new epoch opens to them; an epoch in which the removal of Jesus from the earth would be followed by his glorification, the wonderful baptism of Pentecost, and the resulting establishment of the spiritual Kingdom of God on earth. It was on the night of the betrayal, while the disciples tarried with the Master in the “upper room,” that this conversation occurred.

He spoke under limitations: “I have yet many things to say unto you, but ye cannot bear [understand] them now.” By proverb and simile he endeavored to awaken expectation of marvelous revelations which could be effectually communicated only by a spiritual agency. That agency was not yet available.

Had Pentecost confronted them without previous announcement, bewildered and dazed by the amazing disclosures they might have distrusted their own faculties and relapsed into the vacillation of doubt

and uncertainty. He says: "I have told you before it come to pass that when it is come to pass ye may believe."

When Philip said to Jesus, "Lord show us the Father and it sufficeth us," we notice an undertone of reproof in the answer which the Lord addressed to him: "Have I been so long time with you, and dost thou not know me Philip?" "He that hath seen me hath seen the Father; How sayest thou then, show us the Father?" It is worth while to recall that Jesus' characteristic style of presenting thought was in parable or proverb: even his first recorded words in childhood savored of this form of speech\* Divested of the parabolic form this conversation interprets Pentecost as the unvailing of Jesus Christ through the Spirit.

In John 14th, 16-26: 15th, 26, and 16th, 7-16, Jesus discourses of the Comforter.

The Comforter—the "Spirit of Truth which proceedeth from the Father," "even the Holy Spirit," should come to them after his departure, and abide with them forever.

This discourse concerning the Comforter

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\*See Whedon's commentary, Luke 2nd, 49.

must have seemed to the disciples quite enigmatical, if not self-contradictory: for example, referring to him in the 14th chapter Jesus uses the language, "Whom the Father will send in my name." But in the following chapter he says of the same agency, "Whom I will send unto you from the Father." Again, in the 16th chapter he says, "I will send him unto you." We also observe in this discourse that the coming of the Comforter fulfills his own repeated promise to return personally to them—in fact it is treated as identical with his own spiritual coming, including also the visitation of the Father. In close connection with the promise of the abiding presence of the Comforter, in the 14th chapter, he says, "I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more: but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you....If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." With what perplexity of conjecture, as to the

meaning, must the little group have listened as he went on to say, "He"—the Comforter—"shall bear witness of me"—also, "He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you." In this conversation Jesus speaks of his glorification as going "away," and going "to the Father," and of the after, spiritual, manifestation as a return to them: John 14th, 28. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. [We should remember that when these words were spoken Jesus "was not yet glorified."] John 16th, 7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter\* will not come unto you; but if I go I will send him unto you.

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\*Gr. Paraclete: "One called, or sent for, to assist another, an advocate, one who pleads the cause of another...a comforter." Gr. Lexicon.

Does not the Greek original of the name Comforter—Paraclete—afford the suggestion that while in conception another, in fact he is the real Christ.

But, if in this conversation the words which concern his relation to the Comforter were perplexing, not less so were those which speak of his relation to the Father. Closely related, indeed, is his teaching concerning the Comforter and the Father, inasmuch as the Comforter—the Holy Spirit—was the agency through whom he, himself, previously known to the disciples simply as a man in the flesh, should shortly be unveiled before them, in Spirit, clothed in the glory of the Father.

If in reference to the Comforter it was necessary his meaning should be obscured in “dark sayings,” for the same reason it suited his purpose thus to speak of the Father.

Once, on the Mount of Transfiguration, the disciples had seen his form and features subjected to a marvelous transformation, in which “his face did shine as the sun, and his garments became white as the light.” Perhaps the Transfiguration was symbolic of the spiritual glorification that awaited the Son of God.

In this conversation Jesus taught his identity with the Father: “He that hath

seen me hath seen the Father." Using the symbolism of the earth language, sight by the material eye stood for that which could only be actually disclosed by spirit revelation.

The same teaching he otherwise illustrated by similitude: "I am the vine ye are the branches." He thus asserted the absolute dependence of his spiritual members on him for life, growth and fruitage, beautifully illustrating the most intimate union existing between himself and them.

On the basis of their faith in God he sought to inspire faith in himself: "Believe in God, believe also in me." [Believe in God and believe in me.] On such basis of faith in him as supreme, he taught them to offer prayer, "in my name." It will be found on a careful comparison of the passages found in the fourteenth, fifteenth and sixteenth chapters of John which contain the words, "ask in my name," or "ask of the Father in my name," that the two forms of expression have precisely the same meaning; and thus, indirectly, assert the identity of the Son with the Father. [No-

tice John 14th, 14. If ye shall ask [me] anything in my name, that will I do.]\*

In reading these varied and apparently conflicting expressions the reason seems plain why he threw over his language a thin vail of obscurity, for the hour had not yet come when, with open sight, men should see clearly the transcendent truth that he himself was the supreme Lord to whom worship belonged. This knowledge could only be revealed by the Holy Spirit. But lest they should be too much perplexed with the ambiguity of his expressions he explains: "These things have I spoken unto you in dark sayings." Then, anticipating the light which was soon to be ushered in with the pentecostal morning, he says: "The hour cometh when I shall no more

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\* When toward the close of the conversation Jesus said to them, "In that day ye shall ask in my name," he evidently meant, in the day close at hand when he, by the Spirit, should be presented to them clothed in the glory of the Father; then they should hail him as supreme, and address their petitions to him personally.

Through failure thus to recognize him and comply with his admonition, it can scarcely be doubted that faith in the supreme exaltation of the Son of God the faith of apostolic times—at a later period passed into a partial state of eclipse, and thus remains to the present hour.

speak unto you in dark sayings but shall tell you plainly of the Father." In the following verse he adds, "In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, etc." In probable allusion to their former earthly association, in which they had mingled together on familiar terms, as teacher and disciples, and they had freely brought to him for solution the questions which puzzled them, he says to them in John 16th, 23, In that day ye shall ask me no question. The earthly companionship was about to terminate, and the larger conception of his glorious nature soon to burst upon them. While it would bar the familiarity of social intercourse, it would invite to worship, prayer and praise. Therefore he continues, "Verily, verily, I say unto you, If ye shall ask anything of the Father in my name, he will give it you." Up to this time they had not thought of addressing him as supreme, or of directing prayer to him as to the Father. To this he refers in the following verse: "Hitherto have ye asked nothing in my

name: ask, and ye shall receive, that your joy may be made full." Thus carefully did Jesus instruct them in advance that, when the hour of their espousals should come, they would be able to recognize him in his exaltation, and greet him with supreme homage. To prepare them rationally to contemplate a transformation so glorious, and to accord to him a worship he himself had taught them reverently to pay to the Father was the burden of the last conversation. That the identity of the Son of God with the Father and the Holy Spirit had been assumed in previous conversations is shown by comparison of related passages.

Compare Mat. 10th, 19, 20: Mark 13th, 11: Luke 12th, 11, 12: Luke 21st, 13-15. In the second quotation from Luke, Jesus, in his own personality, assumes to exercise the prerogative which in the other quotations he attributes to the Father or the Holy Spirit.

He had said to them of the Comforter: "He shall bear witness of me," and now at Pentecost; as he was spiritually unveiled to them in the glory of the Father;

what must have been their astonishment and joy as they recalled his words: "I will show you plainly of the Father." That the worship of Jesus accords with the faith of the evangelical Christian world is memorialized in song:—

"To him shall endless prayer be made,  
And endless praises crown his head,  
His name like sweet perfume shall rise  
With every morning sacrifice."

What rational interpretation of this discourse in proverbs can be given, except it is based on full recognition of the Scripture doctrine of the Incarnation? The spiritual Deity became incarnate in "the only begotten Son." In the glorification of the Son was completed the self-manifestation of Deity in humanity.

The plain meaning of these enigmatical allusions seems to be that the Christ is one with the Father, and should be thus disclosed "in that day" of his spiritual manifestation at Pentecost. That "Spirit of Truth which proceedeth from the Father," and is given to the Son in fulness, is recognized in the consciousness of the disciple,

when "shed forth," as the visitation of the Father and the Son.

Friendship of the highest type rests on a basis of personality, race kinship and spiritual affinity. These conditions are met in Jesus Christ. Friendship for the supreme personality means worship.

What shall we conclude? The Christ personality we worship is one of our own race, whose genealogy is traced to our own Adamic head; who once knew human relations in this world of sin and sorrow; who may be seen by our eyes, and known to our spirits, whose heart directly touches our own in intimate spiritual fellowship. Yet, unlike ourselves, the human line of his descent connects with the sources of un-created life, and unites him with the God-head.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." "For as the Father raiseth up the dead and quickeneth them: even so the Son quickeneth whom he will."

The race has a natural head in Adam, and a spiritual head in Christ. The Adamic life became tainted by sin. The bias of

moral evil was impressed, even on the physical nature of posterity, to remotest generations. In the miraculous conception, the spiritual head—Jesus Christ—escaped the universal taint. His life, taken anew from the primeval source of life and grafted on the human stock, corrects the bias of sinful nature, and develops along the line of purity and spirituality into an eternal life of blessedness.

It appears in the gospel narratives that Jesus early taught the disciples the doctrine of God as their Heavenly Father, and of their relation and duty to him. Later by assumption made, and prerogative asserted, he left them to infer that he himself stood in the relation of the Father to them, or that he and the Father were identical. In the lessons he gave them we hear him saying: "I am the bread of life." "He that cometh to me shall not hunger, and he that believeth on me shall never thirst." "I am the light of the world." "If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered to-

gether in my name, there am I in the midst of them.” When they should be arraigned before “kings and governors” he tells them: “Settle it therefore in your hearts not to meditate beforehand how to answer for I will give you a mouth and wisdom which all your adversaries shall not be able to withstand or gainsay.” “Lo I am with you always even unto the end of the world.” “I am the resurrection and the life: he that believeth on me, though he die, yet shall he live. For this is the will of my Father, that everyone that beholdeth the Son, and believeth on him, should have eternal life.”

These assumptions and pledges plainly assumed the exercise of divine prerogative. They involve ubiquity, omniscience and omnipotence.

He promises without limitation as to time or space to be with his disciples in their gatherings and in their wanderings—to inspire in presence of adversaries—to afford spiritual sustentation, and to give spiritual and eternal life, saying of each who bears his seal, “I will raise him up at the last day.” And, as drifting by, successive gen-

erations follow in the march of ages, the appeal is made to every soul of the human family to come into intimate spiritual relations with him, and personally, to each one of these unnumbered millions who accepts his overtures, he proffers these varied pledges.

If we regard him as a mere man, we see him even in his last conversation with his disciples, consoling them in distress by presenting impossible ideals of succor—fancies for fact—and teaching for doctrine the hallucinations of an unbalanced mind.

The time has come when interpreters of the gospel narratives must accord to Jesus absolute Deity, and interpret his words in accord with such relation to humanity; or they must regard him as merely human, and tone down his assumptions to harmonise with the limitations of human nature. On this latter hypothesis the interpreter may wisely eliminate miracle from the record of his life, and in many places attempt to clear the text from obscurity by resolving his speech into extravagance and meaningless hyperbole. But with such exposition spiritual life and the religious

hopes of humanity would soon become mere figments of the imagination.

Middle ground is impossible to rational thought: absolute Deity must be accorded to Jesus Christ—the Son of God—or the New Testament must be regarded as human in its origin. Should such ruling—sanctioned by the best judgment of mankind—find acceptance, Christianity would be remanded to its place as co-ordinate among the pretended religious revelations of the world, and in the final result the very name of religion will be blotted out.

But happily we may dismiss such pessimistic foreboding. The spiritual vision of our King Immanuel, at the time of his pending exaltation;—as presented in the last conversation;—gave inspiration for a sublime faith in the reality of the celestial outlook afforded by the evangelic doctrine concerning the nature and mission of the Son of God. The full divinity of the Christ of the gospels is the standard around which the Har-Magedon of the world's religions will be fought. And when that great day shall come the conquering host will be led by one who “hath on his garment and on his

thigh a name written, King of Kings and Lord of Lords."

"What think ye of Christ? is the test  
To try both your state and your scheme,  
Ye cannot be right in the rest  
Unless you think rightly of him."

Never did pen express truer sentiment. If a man has come to think rightly of Christ through the revealing Spirit he has "an anointing from the Holy One," of which John writes, and in Christ holds, potentially, all spiritual knowledge and the key to all perfection.

"For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, The mighty God, The everlasting Father, The Prince of Peace."

Mat. XXVIII. 19. Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

The Old Testament strongly asserts the unity of the Godhead; and the New, not less than the Old, emphasises the same truth. But with the advent of the Son, and the

baptism of the Holy Spirit, the one Deity is some times referred to, in the New Testament, as Father, Son and Holy Spirit. That this formula is approved in heaven is abundantly attested by the language, above quoted, used by Jesus in commissioning his apostles to preach the gospel.

If we have duly considered the Bible scheme of incarnation and glorification of the Son; and have marked the resulting baptism of the Holy Spirit, the divine quickening of believers, and the establishment of the Kingdom of Heaven on earth, there is no ground for reason or faith to stumble over a rational statement of the sacred, but much perplexed, doctrine of the Trinity. But in any effort to explain the doctrine our reliance must be the Word of God, that we may "speak not in words which man's wisdom teacheth, but which the Spirit teacheth combining spiritual things with spiritual words."

## **Statement.**

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We conceive that God the Father Almighty is the being from whom all being proceeds: the life which is the source of all life: the being and the life eternally pre-existent: immanent in all nature: the first cause of all that is, on whom all things which exist depend, the vastness of whose infinity, and the absolute nature of whose perfections forbid the direct survey of the human intellect, or the touch of the finite spirit. To all finite thought he is incomprehensible, and to the hearts of his creatures, by necessity of his nature, without mediation, he is inaccessible. His nature, in its paternity unites intelligence with sensibility, for, "God is a Spirit," all-wise; and, "God is love."

Jesus Christ, the Son of God "was fore-known indeed before the foundation of the world, but was manifested at the end of the times" to fulfill "the eternal purpose"

of God. "The mystery which was kept secret since the world began" was "made manifest" through the conception and birth of the Son of Mary. He was called the Son of God because he was conceived of the Holy Spirit. He claimed that God was his Father, and in justification of the claim appealed to the fact that he performed the works of God.

He was, further, "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The Sonship contemplated the incarnation of God in humanity. On the side of his mother, Jesus was man: on the side of his Father he was Deity. This duplex nature was united in a single personality, the God-man. Though endowed with infinite capacity the glory of divinity was not manifested in the babe of Bethlehem. He passed the stages of human development, and the labors and tests of the Messiahship, including reconciliation for sin, offering himself as the Lamb of sacrifice on the cross: he arose from the dead, ascended into heaven, and the incarnation being completed in his glorification, and all things having been

given into his hand as the Son and “heir of all things,” he sits forevermore on the right hand of the Majesty on high, the Spiritual Head of the human race. The Son is the incarnation of the spiritual Deity in humanity and is one with the Father. But he is differentiated from the Father in that humanity is incorporated into his nature.

The Holy Spirit; of whom large mention is made in the New Testament; must be distinguished from the Spirit of God, elsewhere mentioned in Scripture, in that he proceeds not only from the Father but from the Father and the Son. The Son as representing humanity, in fulfillment of the sublime purpose of the incarnation receives the Spirit without limitation. The Spirit thus given is assimilated to the divine-human type of the Son and comes into touch with our humanity. The Spirit quickens humanity into a new birth and a spiritual life. The Holy Spirit is the Spirit of the Son of God and is shed forth at his pleasure.

“He”—“the Comforter,” “the Spirit of Truth which proceedeth from the Father,” “shall bear witness of me.”

“Because ye are sons, God sent forth the

Spirit of his Son into your hearts crying  
Abba, Father.”

Paul speaks of his own spiritual birth as  
the time “when it was the good pleasure of  
God” “to reveal his Son in me.”\*

By “a new and living way,” the Holy  
Spirit brings believers into fellowship with  
the Father and the Son.

A careful consideration of the teachings  
of Jesus; especially from the beginning of  
the fourteenth chapter of John to the close  
of the seventeenth; shows that Jesus glori-  
fied represents to us, spiritually, the sacred  
three in one: in worshiping him we worship  
Father, Son and Holy Spirit.

In the spiritual life “Christ is all and in  
all.” He “was made unto us, wisdom from  
God, and righteousness and sanctification,  
and redemption.”

The degrees which mark attainment in  
the Christian life are the degrees of love  
and fellowship with Christ in the Spirit.

“The grace of the Lord Jesus Christ, and  
the love of God and the communion of the  
Holy Spirit be with you all.”

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\*See Acts 16th, 6, 7.

Acts IV. 12. For neither is there any other name under heaven, that is given among men, wherein we must be saved.

There is ground for fear that, through defective interpretation, a large portion of the Christian world yet gaze upon many, essential, gospel truths through a thick vail of obscurity. The proverb still enwraps the truth, and the Lord of Glory appears to many eyes as a sort of adjunct Deity—not supreme—but one whose good offices, as an advocate, are helpful to obtain favors from the throne. Such a faith cannot provide an intelligent affirmative answer to the question, “Dost thou believe on the Son of God?” Every great outpouring of the Spirit is attended with fresh recognition of the Son of God in worship. It was true of the Wesleyan revival: many of the hymns which most exalt the Son came from that period.

Concerning the late work of grace in Wales, G. Campbell Morgan writes: “The whole movement is marvelously characterised by a confession of Jesus Christ.”

A Christianity without clear recognition of the incarnate Son of God is simply deism

baptized under the Christian name, and to this condition some Christian churches are fast tending. Until the Christian epoch worship had been real only in an approximate sense. The worship of the Jewish Sanctuary was "a shadow of the good things to come." Jesus announced to the woman of Samaria a departure from the service of ritualistic form: "But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and truth: for such doth the Father seek to be his worshipers.

"God is a Spirit: and they that worship him must worship in Spirit and truth." We cannot but infer that true, spiritual, worship, of the gospel type, waited for the advent of the Messiah, and was not, and could not be offered to the Deity "in Spirit and truth" except in and through the glorified humanity of Jesus.

Such is Christian worship and its soul is Spirit baptism.

A definite conception of the Son of God as the incarnate Deity, to whom prayer belongs, is very helpful, if not indispensable, to the worshipers. Picture the case of one

in prayer, burdened with sense of need beyond possibility of succor from any earthly source of help. The vastness of Deity, and the sublimity of the divine attributes and functions as presented in the merely theistical conception confuse and dishearten. But let the conception of unlimited power be transferred to the man of Calvary, immediately the hand of the helpless, sinking, one is stretched out to grasp the hand once pierced with nails. In the emergency which marks the hour of extremity the soul is in straits, sensible that naught but infinite power can deliver, yet unable to trust the power which moves in the tempest and plays in the lightning. It is then that a human instinct of kinship toward Jesus powerfully stimulates the trust, and the surrendered soul gives all into the hand of the crucified and risen Lord.

“Suppose that this divinity of Jesus becomes part of a man’s faith. . . . suppose that a man really believes that, entering into our human life, God has been here upon earth. What will that belief be to him that holds it? The question answers itself. If to believe in God is a glory and delight, the

nearer the God whom I believe in comes to me, the more glorious and delightful grows my life. To tread an earth which he has trodden, to think thoughts and to feel emotions which, just as I think and feel them, in their human shapes, He, the eternal God has thought and felt—this is assuredly a marvelous enrichment of my living. I have gone out and up into a new world with this new faith—a new world, yet the old world still; the old world teeming and bursting with new meanings, radiant with new light, sacred and beautiful all through with the remembered presence of the Son of God. Surely no man who has once known what it is to live in that world can ever turn his back upon its richness.”

Phillips Brooks.

To the thoughtful mind, sensible of the frailty of human endeavour there is comforting assurance in the thought that judgment is committed to the Son.

“For neither doth the Father judge any man, but he hath given all judgment unto the Son.”

“He gave him authority to execute judgment because he is a son of man.”

“What! shall I send these poor pretences of holiness up to heaven, this ineffective virtue which is not a being good, but only a trying to be so,—shall I send them up to lay themselves against the fiery purity of God and be burnt off like spots of blemish from the white light of his perfectness? Oh, no, give me a man! Though he be perfect, He will know what human imperfection is....He will comprehend what my poor struggles mean....What a blessed thing it is that there is in that everlasting God an everlasting Christ, an undying humanity, which will take that day’s life into a brother’s hands and count it precious with all the intelligence of sympathy.” Phillips Brooks.

When we hear him say “I am the Almighty!” are we to understand that as Prime Minister he holds delegated power from the Supreme Ruler?

Such an interpretation reduces the sublime announcement to absurdity.

“All things have been delivered unto me of my Father.” “All authority hath been given unto me in heaven and on earth.”

After such declarations from the lips of

the Christ we are warranted to approach him in prayer with the conception that his personality is clothed with the attributes ascribed to the infinite and eternal Creator.

Such conception wonderfully assures the shrinking human spirit.

Distinctive, evangelical, faith trusts in Jesus as Lord of all.

As in the sacred word all the names of Deity are freely applied to the Son, even so may worship be formally proffered him under the various divine appellations assured that he alone is the visible manifestation of the Three in Unity.

When the fires of church life burn low there is little mention or thought of the Son of God in public worship. The mere form is suited to the languid zeal of the worshippers and worship becomes little more than a formal, deistical, recognition of the "great unknown."

Expressions popularly, and vaguely, addressed to the Almighty, in the way of supplementing petition such as; "for Jesus' sake," or; "for the sake of thy Son," are without warrant in Scripture, having no parallel in the writings of the apostles. In

the formula sometimes annexed in closing an epistle in offering ascriptions of praise and glory, the writer freely joins the names of the Father and the Son.

The Almighty Father has no likeness in heaven or earth and we may rest assured that it is only in Jesus Christ we shall ever behold, with unvailed face, the Infinite God as a personality; and it is through Jesus Christ and by his Spirit alone that we are admitted to the worship of the Father and know a Father's love.

"No one cometh unto the Father but through me."

John XIV. 2, 3. In my Father's house are many mansions: if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto myself; that where I am there ye may be also.

It will not be till the final gathering of the saints in their glorious home, and God's plans are seen in the retrospect, that the wondrous perspective of the divine purpose in redemption will be clearly disclosed to

human contemplation. Then will it appear that, "before times eternal," the being infinite in power and supreme in benevolence ordained that of the race he purposed to create in his image, one should be divine that through him his fellows might find spiritual glorification, and share his triumph and glory through the unmeasured cycles of the future.

Then will the prayer of Jesus find its complete realisation: "That they may all be one; even as thou Father art in me and I in thee, that they also may be in us:... And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one.

...Father, I desire that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world."

The leading feature of celestial worship is prominently set forth in the wonderful visions of the isle of Patmos, in that, divine honors are paid to him who is styled "King of Kings and Lord of Lords."

Nor, in the laudation of highest worship, is it forgotten that he, thus honored, once was "despised and rejected of men." The sacred romance of his earthly life, indeed forms the basis of celestial drama. A weird and wonderful pathos there is in the poetic and scriptural conception of Jesus as "the Lamb of God"—the Lamb of sacrifice. When embodied in the songs of worship in Heaven it is the note that most thrills the redeemed sons and daughters of humanity: it is the new song which will never grow old till the crown of immortality fades.

In apocalyptic vision we behold the hosts of the redeemed and glorified ones assembled from afar; "a great multitude which no man can number," gathered about the throne. There is no need for the light of the sun for the glory of God illuminates the place, and the glorified throng are radiant with holy light. The King in his Beauty is upon the throne, the beatific vision which fixes the enraptured gaze of the assembled host. And now occurs the transcendently marvelous climax in the heavenly pageant: the throne is darkened and the

form of the King is lost in the shadow. Instead, a lurid light reveals, "in the midst of the throne," a "lamb as though it had been slain." "And they sing a new song saying, 'Worthy art thou...for thou wast slain, and didst purchase unto God with thy blood of every tribe, and tongue, and people, and nation and madest them to be unto our God a kingdom and priests'.... And the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, 'Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory and blessing. Unto him that sitteth on the throne, and unto the Lamb be the blessing, and the honour and the glory and the dominion forever and ever.' "

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FINIS.

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## TESTIMONIALS.

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### EXTRACTS FROM LETTERS RECEIVED.

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From Charles Parkhurst, D. D., Editor of Zion's Herald, Boston:—"I am very favourably impressed with the strength, clearness, comprehensiveness and force of your views. It seems to me that you are dealing with axiomatic truths and that your conclusions cannot be questioned."

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From Rev. E. J. Ruliffson, stated supply, Reformed Church, Gilboa, N. Y.:—"In these days it seems good to find a book which does not tone down the truths of Scripture, and which, while it honors philosophy, seeks rather to explain Christian truth in the light of the Spirit.....A general reading would do men good."

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From Hon. Emory Stevens, Gilboa, N. Y.:—"I cannot too strongly eulogise the views expressed in the manuscript you placed before me—'Immanuel, Our King.' In this work, guided by Scripture, you trace the logical foundations of the Kingdom of God as they existed in the Divine mind from the dawn of eternity, and unveil the superstructure as brought to light in the historical development of the gospel of Christ.

"Based as it is so firmly on New Testament foundations its natural and easy simplification and harmony of gospel truth cannot but carry conviction to readers, and must afford relief to many troubled minds and burdened hearts."

From Hon. Alfred S. Roe, Educator, Author, etc., Worcester, Mass.:—"I will state that doctrinal discussion is not in my line. Were you to ask my opinion of the literary merit of the work, I should give it the highest praise. I find the matter admirably presented, and from the attitude of a layman cogently expressed. To those who entertain doubts of the divinity of Christ, this must prove an exceedingly helpful volume."

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From Pre. Elder Chas. S. Wing, D. D., Brooklyn, N. Y.: "I have read your volume 'Immanuel, Our King,' with a great deal of interest. I am sure the little book will clear up difficulties, which have perplexed many people, and will strengthen faith. I hope it will have a wide circulation."

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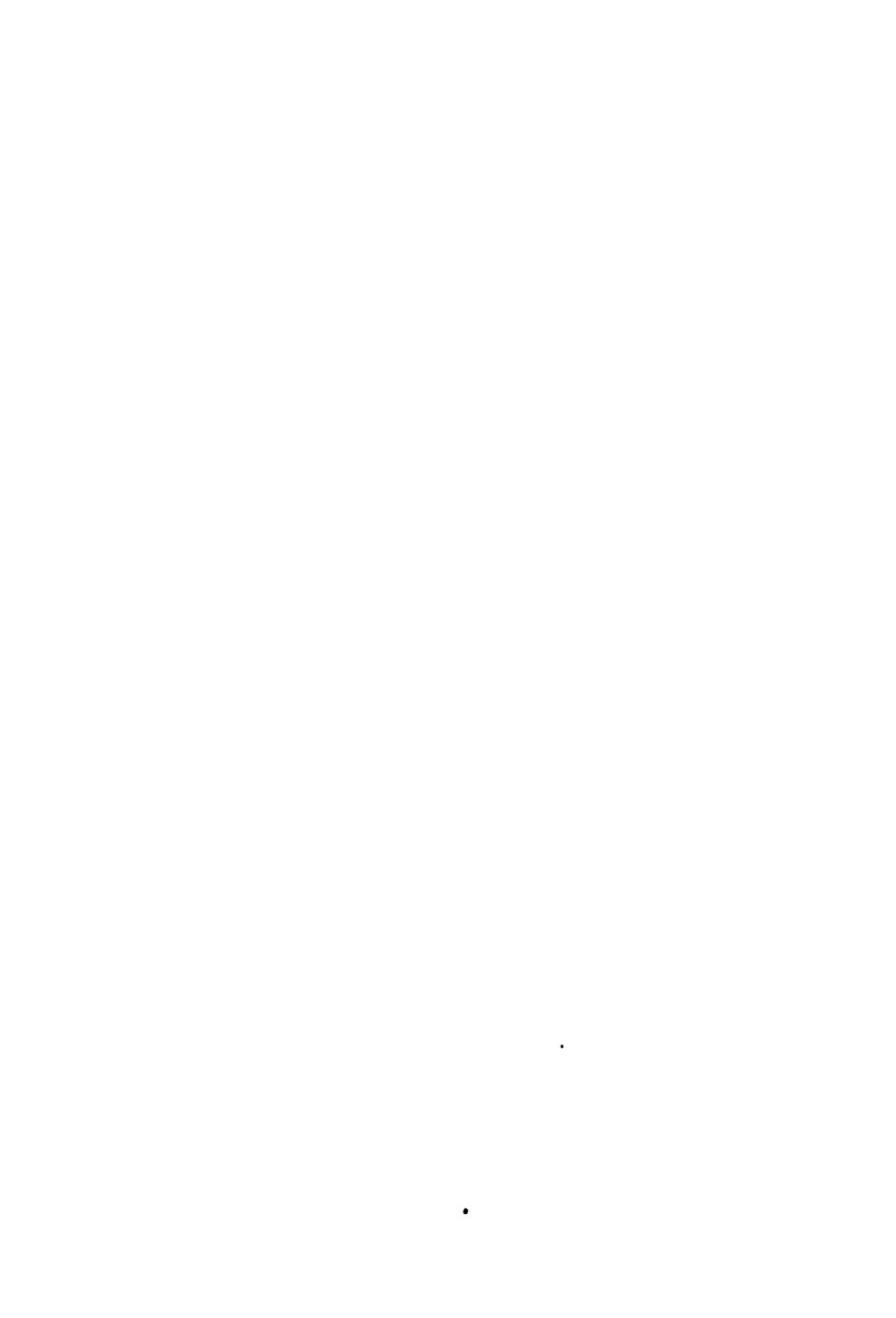
From Rev. A. O. Hammond, Greek Professor in Centenary Collegiate Institute, Hackettstown, New Jersey:—"I have read your book 'Immanuel, Our King' with care and much interest. My judgment tells me that your views are reasonable, and right, and ought to prevail."

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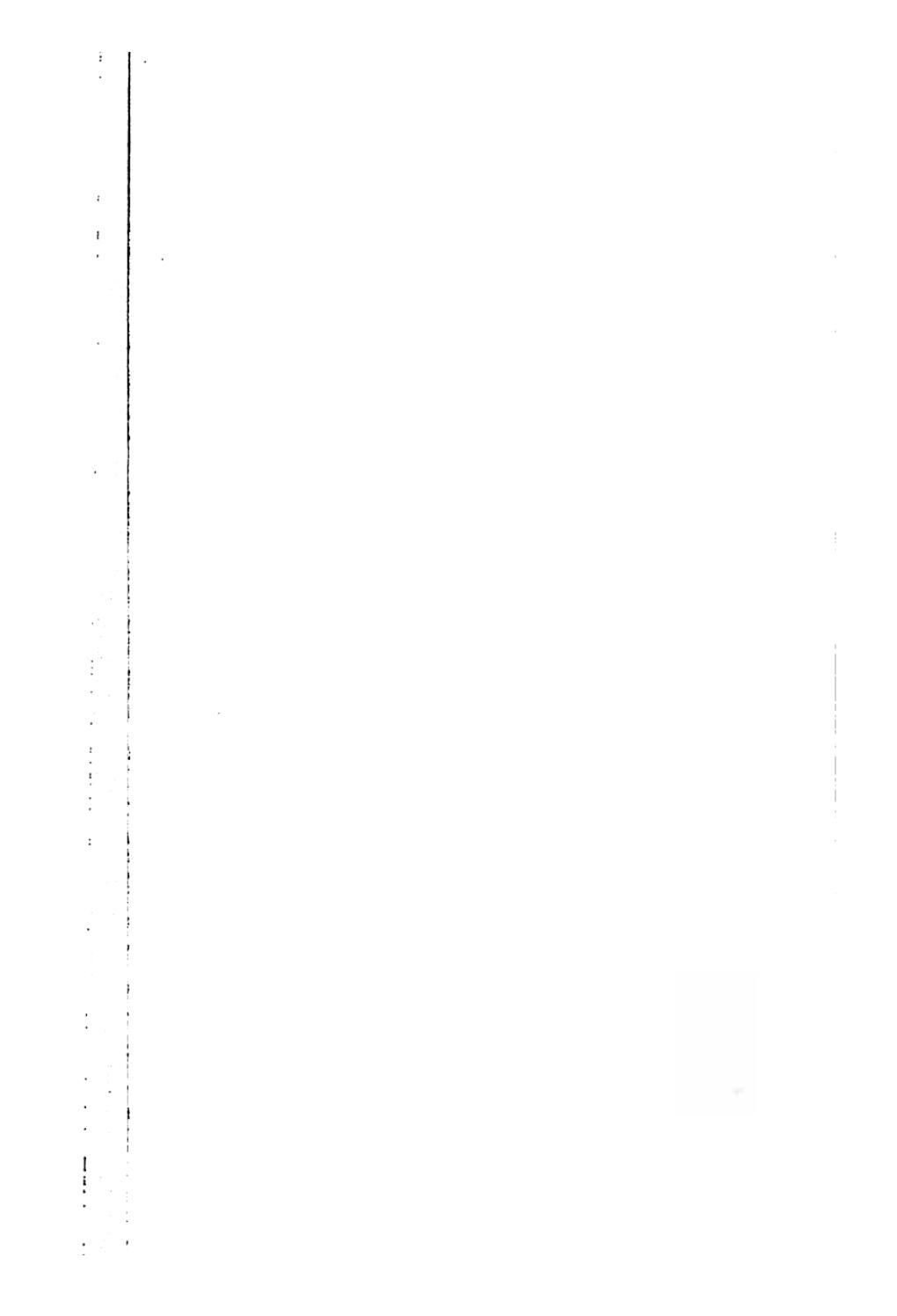
From Rev. H. Frank Rall, Ph. D., Pastor of First M. E. Church, Baltimore, Md.:—"Such cursory examination as I have been able to give has led me to appreciate the spirit of the author, and his high and true purpose to serve the church by setting forth that which is central and supreme in its faith."

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From A. H. Tuttle, D. D., Summit, New Jersey:—"I have read 'Immanuel, Our King' with great satisfaction. It would be too much to expect that it will quiet the wranglings of the theologies of the centuries. The preaching of the Gospel has not yet hushed the debates of the Scribes. But I am sure your presentation of the person and work of Christ will help many earnest inquirers into the joy of an unquestioning faith."









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